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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—At a late meeting of the Royal Geographical Society, a communication from Colonel Long was read, giving an account of a visit to the Victoria Nyanza. We read with surprise that Mtesa, an African Prince, celebrated the visit of Colonel Long by decapitating thirty of his subjects. Colonel Long spent a month there, and as often as he visited the Chief some human beings were offered up. It is just possible that this frightful slaughter may have sprung from superstition, and been intended to avert from the State the evils that might be expected from "the great white prince." Colonel Long does not seem to have regarded it in that light, but as a token of respect. We marvel that he could not make the Chief understand that such tokens of respect are abhorrent to the ideas of Englishmen. The friendship of Mtesa did not hinder him from being robbed of all his baggage and provisions. He had to fight his way through another tribe "with a loss of 82 killed." Colonel Long was depatched by Colonel Gordon, and the expedition lasted from April to October.

—Just at the time when the "Katie King" exposure took place, appeared the *Atlantic Monthly* with an article by Robert Dale Owen in which he glorifies Spiritualism on the ground of the wonderful apparitions of the materialized spirit of Katie King. When it was committed to the press, it was far enough from his mind that the exposure of the whole thing would appears simultaneously. Some of our readers may remember that a little while ago the English public was gravely assured that some of the apparitions of these "materialized" spirits had been photographed. All this is now quite explicable. In connection with the recent exposure, the *New York Times* well remarks:

"One amazing feature of this whole business is that so many people who find the fundamental principles of the Christian religion too much for them, accept the juggleries of "spiritists" without any difficulty. It is an interesting problem in psychology—this desperate rejection of the doctrines of a revealed religion, and glad embrace of a form of delusion that has been often exposed, and which seems to require a gigantic faith to receive. It is not enough to say that men who have cut themselves adrift from the faith of the Christian religion have no other resource but some strange delusion. Why should they be given over to a strange enchantment? It almost surpasses belief that several gentlemen of education and culture should actually permit a young woman to delude them into the admission that she, with her moist, warm hand, pulse beating seventy-two a minute, and other human characteristics—was a visitant from the world of spirits. Yet she not only inspired the belief in these men, but forced them to believe that flowers, jewellery, and other substantial gifts from earthly stores, were "spiritualized," and taken away by the spirit into its place of habitation, whether in viewless air or far-off spaces of the universe. The world cannot lack victims for any imposture so long as ignorance and superstition exist; and even the keenest human intelligence seems sometimes to fail to be proof against a cunning fraud."

—The Returns of the South India Mission of the Church Missionary Society for the year ending Sept. 30, 1874, show the number of European Missionaries to be 30 and Native clergymen 55. The districts embraced are: Madras and Ootacamund, Tinnevelly, Travancore and Cochin, Krishna and Godavery. The congregations are 650; communicants, 12,540; baptized, 46,620; able to read 16,821; contributions, Rs. 15,292; scholars 18,172. The increase in the number of communicants was in 1873, 1,091; in 1874, 899. We commend these statistics to the attention of our readers. What a mighty power would this body of 12,540 communicants be, if fully baptized with the Holy Ghost. By the bye, could not the Rev. Sholto Douglas find time to visit Tinnevelly, and preach to the Native Christians through an interpreter? This is a mode of communicating truth that God has greatly blest, not only in the days of Brainerd, but in our own days.

—We are glad to hear that the Rev. Sholto Douglas' visit to Madras has been attended with much blessing. "He has fairly taken every one by storm by his wonderful earnestness and courageous outspokenness." Perhaps the two most hopeless classes of society are the highest and the lowest. Fashionable persons are not without a form of religion, and they make it the excuse for neglecting all serious attention to the simple Gospel. We are glad to hear that many of the highest class in Madras have waited upon the faithful ministry of Mr. Douglas. We understand that he has been invited to visit Calcutta some time this month.

—Calcutta has a Bengal Christian Association, and a Lecture on "Christian Work in Calcutta" was delivered before it last month by the Rev. G. D. Maitra. A sketch appears in the *B. C. Herald*:

"History teaches us that the introducers of Christianity into particular localities aimed primarily at gathering Churches in those places, and that when they were so far blessed in their labours as to plant Churches, they concerned themselves chiefly in feeding the life of those Churches, leaving the work of evangelizing the surrounding multitudes to those who were called out of the places themselves. If the history of Christianity throws any light on the question of the division of reponsibilities, and the discrimination of missions, it points out with unerring clearness that the work of the evangelization of Calcutta, now that Churches have been planted in the city, is peculiarly that of the Christian children of the soil. They should perceive their mission themselves, or if they lack discernment or life to realize it for themselves, they should be helped to discern it, and encouraged to pursue it. The lecturer regretted that there is a growing tendency in those who ought to know better, to ignore this dictum of history, and to make light of an indigenous Christian agency."

We do not at all dissent from the opinion that the evangelization of India is in a great degree to be the work of an indigenous Christian agency. But we hold that a true church, one embodying the views of the great Head of the Church, will necessarily be evangelistic. Churches that are simply trying to live, will not live. Believers are to be "lights in the world, holding forth the word of life." Give us a church in which European and Native Christians have fellowship one with another and with Christ, and the members realize that they are Christ's witnesses, and we should expect it to be a centre of evangelization, and successful beyond any other agency.

—The *Daily News* says that a Mrs. Burlinson, aged 55, left home for the purpose of attending the services of Mr. Moody at the Albert Hall, Sheffield. The crowd was such that she could not get admission, and had to go away. Before she reached home she fell, and, before she could be removed to a surgery, was dead. She is supposed to have died of disease of the heart. We have seen this represented as though she had found her death in trying to crowd into the meeting. It is very remarkable that, notwithstanding the enormous, in fact, unprecedented crowds daily attending the preaching of Mr. Moody in the United Kingdom for a year past, we have not heard of any fatal accident in connection with them. If people were killed in trying to crowd into a theatre, the papers would not speak of it as a deterrent from visiting theatres.

—On the recent trial of *Rubery* vs. Grant and Sampson, evidence was adduced that sums amounting to 5000*l.* or 10,000*l.* a year had passed from Grant to Mr. Sampson, the city editor of the *Times*, without any evidence of consideration. The proprietors of the *Times* express their deep regret that they were ignorant of these transactions. The wonder is that any paper could survive such exposures.

—In December a young man, by caste a Brahmin, after having been for some time an enquirer, submitted to Christ and testified his faith by receiving baptism. He was excluded from the house of his mother, but afterwards attempts were made by his relatives to get possession of him. On one occasion he was carried off in a carriage, with many assurances that he would be allowed liberty; but even in the carriage the *janvé* or sacred string was thrust upon him, and a mark made upon his forehead. Reaching the house he saw a number of Brahmins collected there; seeing that mischief was intended he seized his opportunity, made his escape and fled. His relatives pursued him through the streets, raising the cry of 'stop thief,' but he managed to reach a place where he had the protection of Christian friends. Last Saturday evening he was on his way to a fellowship

meeting in Camatipoora, when he was suddenly seized by two or three men, who had a buggy at hand, and by the application of something of an anasthetic nature to his breath he lost his consciousness. When he recovered his senses he found himself in a room on the third storey of a house, with a barred window looking on a gully. There his relatives, on Sunday, did their utmost to make him return to heathenism; they bound him and beat him severely; but he persistently refused to deny the Lord Jesus Christ. At length he told them to bring the *panchagavya*, or usual atonement consisting of the five products of the cow. While they were gone he managed with his teeth to free his arms from the cords with which they had been bound, to break some of the wooden bars of the window, and by means of the cords to lower himself halfway down to the ground, from whence he let himself fall to the ground. He was rather badly hurt by the fall, but managed to make his escape. His mind was still confused from the effects of what had been administered to him the previous evening, and it was a long time before he managed to make his way to the house of the Native Christian brother with whom he had been staying, and who had been the means of his conversion. On both occasions prayer had been offered for him in the church meeting; and on each occasion, returning from the meeting, the brethren found him at home. This is by no means the full extent of the persecution he has undergone during these two months, but will suffice to give an idea of the spirit that actuates his former co-religionists.

—THE Bombay Medical Mission had its anniversary meeting on Monday last. There was a good attendance. The Rev. Dr. Wilson presided. Dr. Macdonald read the Report, which was exceedingly interesting and encouraging. We hope to notice it when it appears in print. Remarks were made by Rev. Messrs. Harding, Appaji Bapooji, Weatherhead, Urquhart and Bowen, by Major Oldham and the Chairman.

—SIR JUNG BAHADOOR has had to abandon his intention of proceeding to England, in consequence of the shock given to his system by the fall from his horse.

—THE unusually cold weather has continued, and the higher rate of mortality has become still higher.

—ST. Thomas' Cathedral is filled to overflowing on Thursdays when "Father" Rivington preaches.

—THE Jemadar, into whose coffers the tributary rills of the market-venders of Bombay have been made to flow for five years, has been acquitted, perhaps because the chief part of the spoils accrued to him, while, on the same evidence, another man connected with the arrangement has been found guilty. The trial of the remainder of the prisoners is proceeding. Is it certain that the Gaekwar will be convicted? It is all very well to talk about evidence; men's minds are in their own keeping, and jurors are men. Let us hope that there will be no failure of justice when the Baroda Commission sits, composed as it is of men of such respectability.

THE Rev. R. Stothert, will D. V. deliver a Lecture in the Free General Assembly's Institution on Tuesday 16th instant, at 8 P. M. *Subject*,—"Patriarchal Morality." N. Spencer, Esq., Senior, will preside.

A LADY whose letter appears in the *Times of Blessing*, giving some account of the work in Ireland after Messrs. Moody and Sankey left, says:

"Since they left, the blessing seems to be even more apparent. I could fill pages with accouuts of the fruit we are having. Out at Kingstown a true work of awakening is beginning, filling all our time going after the anxious and newly converted; a deep, quiet work amongst men and women. Even in the shops they will address us with, 'I saw you in Mr. Sankey's choir. Thank God for those days, I have found my Saviour; and so has so and so, and so and so.' Sunday-school adult classes doubled in numbers, and scarcely standing room in our prayer meetings. Young men holding meetings by themselves. In the church vestibule, on Tuesday evening, 150 of them met. These meetings are to be held weekly. Even in the counties the blessing is felt—all over the North especially. But also in the South, where cottages are filled with eager listeners, walking miles over bad roads by torchlight, singing Sankey's hymns in places where, a few years ago, they would have been attacked even when not thus engaged. We are, indeed, filled with joy and gratitude, for our Lord has given more than we asked or thought of."

The Rev. A. J. Bray of Manchester says:

"I have noticed in many stories we have been told of intercourse with persons, that never once has Mr. Moody entered into discussion about questions of theology or metaphysics with them, but has gone to prayer for them. And that being so, no wonder that so many have at last cast out the doubt, and embraced a living faith. A man must feel uncomfortable when he knows that prayer is being made on his behalf. He cannot get away from it. It clings to him by night and day. He may laugh at it first, but he will not laugh long. Through the violent storm of passion or pleasure will come that one note from the far away. A good thing, I am sure, and better than all our inductions and deductions, analogies and analyses, put together. When Professor Tyndall a while ago threw out that challenge to put prayer to the test, if, instead of growing so angry, and writing so many arguments, we had joined in prayer on his behalf, we might have done more good. We could scarcely have done less, at any rate. If we Christians could but wake up to a consciousness of the power of prayer, our own souls would be blessed, our faith made strong, and our converts multiplied."

In the *Christian* of January 14, the Rev. T. H. Gill, Rector of Whalley Range, says:

"Had we been told a short time since that an angel from heaven would draw four or five thousand Manchester folk daily to morning and afternoon religious meetings, and that for weeks together, we should have doubted it. And the only intelligible explanation of the phenomenon we have witnessed is this, that *it is God's doing*."

"We fully believe the day of judgment will reveal many, many true conversions to God as the result of it. We believe too, that more notably, the Christian people who have attended these meetings will be found to have been stirred up to more earnest, active, zealous work for the Saviour than they have ever yet known. And lastly, it is undeniable that one result of this movement has been to bring together, as they never were brought together before, the various sections of the Christian Church. The clergy of the Established Church, and the ministers of all Protestant denominations, may now be seen working together for Christ, to an extent which, a few weeks since, we should have declared simply impossible."

At one of the meetings in Manchester,

"Mr. Midwood stated that, as the result of the late meeting in Manchester, all the surrounding country districts had been stirred up to new life and earnestness in divine things. Persons coming in from these outlying districts had come to the Manchester meetings, and been themselves quickened, and then gone to communicate to others the good they had received. Thus the glorious work spreads and multiplies itself again and again! Rev. Mr. Mitchell mentioned that the people of Halifax having failed to get Mr. Moody and Mr. Sankey to their town, had asked for a deputation from Manchester to come and give them an account of the Lord's work. In consequence of this invitation, the Rev. Mr. McGregor and he had gone to Halifax, where there was a crowded assembly to hear their account of the Lord's work. Ministers of all denominations were on the platform, and the meeting was quite enthusiastic."

From Sheffield the accounts are marvellous. One account says:

"Sunday was one of the most glorious days for the work of God ever seen in this town. The day commenced with a crowded and enthusiastic meeting of Christian workers in the Albert Hall. At eleven there was a special service for those who are not in the habit of attending any place of worship. Admission by ticket. It was evident that the greatest part of the audience consisted of the class whom it was desired to reach. In order to reach as large a number of persons as possible, a meeting for women was announced at three o'clock, and a meeting for men at 7.30, but the Hall was crowded to excess long before three o'clock, and the streets outside were thronged with thousands who were unable to obtain admission. Mr. Moody announced that he would preach in the parish churchyard, which is only a few minutes' walk from the Albert Hall, and in the very centre of the town. Very soon there was an immense crowd of probably not less than 10,000 persons gathered round the large raised tombstone, which served Mr. Moody for a pulpit; Mr. Sankey remained in the Albert Hall, which was quite full; so that altogether they had the largest number of persons as yet reached by them in this country at any one time. It was most impressive to see that very vast crowd of human beings listening with breathless interest, as the speaker pressed one appeal after another home to his hearers, using the solemn associations by which they were surrounded, with telling effect.

"The men's meeting commenced an hour before the time announced, as the hall was crowded to excess at that time. The thousands outside the hall who could not get admission were gathered into groups, and addressed by several ministers in the open air, and Mr. Henry Drummond conducted another meeting in the Temperance Hall. The day will, we believe, be remembered by hundreds, as the day of their new birth into the kingdom of God."

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SATURDAY, FEBRUARY 13, 1875.

THE LIBERTY OF PETITION.

A CHILD comes to his father and asks to be allowed to go to a public garden. The parent willingly consents. He had never thought of the garden, and it would not have occurred to him to say to his son, Go to that garden. But as soon as he sees that his son has conceived a desire to go there, he is glad to have the opportunity of gratifying his son. If his son had entertained the wish, but had been wanting in confidence to speak to his father about it, he would not have obtained permission. It was to be had for the asking, but not would be had without the asking. The father desires to gratify the child, and is glad to be told of the desires that spring up in the child's mind, that he may gratify him. He may sometimes anticipate the desires of his child; but he would be sorry if his child never came to him with any desires. It is thus that the child manifests confidence; and the father's heart demands this manifestation of confideuce. And it would be a great mistake to endeavour to secure the anticipation of all the child's desires, so that there should never be any occasion for expressing them; you would take away one of the sweetest elements in the intercourse of the child with the parent. The cries of the child determine the action of the mother; the loudest voice of authority could not secure such attention to the child, as the child secures for itself by the exhibition of its wants. Thus we may

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understand what God says, Concerning the work of my hands, command ye me. The expression of a legitimate desire on the part of one of God's children, secures a response as certainly as the command of one in a position of authority secures obedience. It is language of amazing condescension, and shows what a perception God has of the difficulty of inspiring the worshipper with a child-like confidence. Any system that would do away with the necessity of resorting to God with our desires would be a curse and not a blessing. If the commerce created between the child and the parent by the 'liberty of petition' is too precious to be displaced by any other arrangement, much more is such commerce between the soul and God to be thus regarded. Man is a creature having various needs and many more appetencies and inclinations; in the external world he finds the satisfaction of many of these; yet there is ever and every where present an element of contingency that leaves it uncertain whether he shall obtain that satisfaction or not. When a man comes truly to understand the situation, he sees that there is only one being who can secure to him that which he needs; and when he so knows God as to repose entire confidence in him, the element of contingency, as a means of creating anxiety, disappears; for he is assured that all things shall work together for his good. But the question may here arise, Does one who knows the love of God and has entire confidence in his heavenly Father, need any more the liberty of petition? Shall he not content himself with adoration and praise? Why should he bring desires to God, when God's desires contemplate and are able to secure his highest good?

Some truly excellent and sanctified souls seem to have adopted this view, and to have considered themselves discharged from any need to present particular requests to God. For instance, we find Madame Guyon, in a conversation with Bossuet, saying:

"Is that state of mind to be lightly thought of, which does not ask for particular things? Which says to the Lord continually, I do not ask for this or that, I have no desire or petition for any thing in particular, but *desire and choose for myself only what God desires and chooses?* This is in general the state of mind of those who have experienced the blessing of a perfectly renovated life. Their state of mind is one of praise rather than of petition. They have asked and have received. If, at a given time, they ask for nothing in particular, it is because they are full now. Persons in this state of mind cannot easily separate *God's will* from *what now is*. What God gives them now, he *wills to give them now*; and in that will, which always excludes sin, but often permits temptation and suffering, they are satified; they rest."

There is a great deal in the experience above described that testifies to the teaching of the Spirit of God. This entire acquiescence in all the will of God is amazingly different from what we see generally, even among those esteemed Christians. And yet, we are convinced there is something lacking in it. If this be the Bible conception of sanctification, then in a holy universe we should have not merely the will of God everywhere ascendent, but that one will is the only will. There will be the extinction of individuality, of idiosyncrasy. Now we think that the thoughts of God go deeper than this, and contemplate the conservation of individuality (purged from sin) and the harmony rather than the oneness of the divine will and created wills. Madame Guyon and they who thought with her were called Quietists, and there was something in their view that tended not merely to exclude sinful activity, but all activity. But the question is, What do we learn from God's own book, concerning the arrangement that is after his mind?

Let us look to the man Christ Jesus. There was perfect harmony between his will and that of the Father, but his will does not appear to have been lost. Such expressions as the following should be considered:

"Oh faithless and perverse generation, how long shall I be with you, how long shall I suffer you?"—"I am come to send fire on the earth; and what will I, if it be already kindled."—"He set his face steadfastly to go unto Jerusalem."—"He continued all night in prayer to God."—"My Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done."—"I know that thou hearest me always."

The character of no disciple is presented to us more prominently than that of Paul. His will seems to have been beautifully accordant with that of God; but no one would say that he was without a will. There was no tendency to quietism. His sanctification tended in no degree to destroy his individuality. When "the thorn" that he mentions in Corinthians, "entered his flesh," he did not say, 'This has occurred in the providence of God, and so expresses his will that nothing remains for me but to suffer.' He had a strong desire to be free from it, and he could remember a multitude of instances in which he had expressed such desires to God and they had been granted; so he asked God to remove the thorn in the flesh. His prayer was not answered. Much more might he have now argued, 'God's will is in this, I must suffer;' still he went again to God in prayer, and even a third time. Then he learned, not that he had trespassed by urging the request, but that it was the will of God he should suffer it. We do not suppose it was any physical discomfort merely that he prayed to be freed from; but it was something that he judged would hinder him in his work; when told that God's grace shall be sufficient for him, he is heartily satisfied.

We have something more to say on this subject, which we reserve for next week.

A WORD TO PARENTS.

On the day appointed for special prayer for children at the beginning of the year, Rev. C. D. Marston said at the meeting at Willis's Rooms:

"Just one word to parents. We read just now, 'Ye fathers, provoke not your children to wrath.' I believe many parents do this. They are so fidgetty, so odd and queer in their ways. My friends, do remember you were young once, and that there are many things which you have outgrown, and so will your children. Do not forget there are animal spirits in the young. Aim at keeping them close to yourselves by the sweet bonds of love. God does not provoke his children to wrath, and what a sweet study is that of God as a Father!"

Here is a point that is often lost sight of by those who have the care of children. Parents provoke their children to wrath, when they without sufficient cause interfere with their inclinations, and treat these as of little consequence. Parents sometimes give too many commands to their children, not leaving them sufficient liberty of action. It would be well to avoid giving a command for which there is not a sufficient reason; and in considering the question, what is a sufficient reason, the feelings of the child are not to be left out of account. Some action of a child interferes with somebody's convenience; that may not be in itself a sufficient reason for forbidding it, for the child's pleasure must count for something. Children are children, and cannot in the nature of things be satisfied with that which satisfies a grown-up person. Grown-up people can sit quietly and talk in undertones by the hour together, but a child cannot possibly do this until you take the childhood out of it by arbitrary restrictions. True sympathy will lead the parent to enter into the feelings of the child, and to realize the need of liberty and spontaneous action. A child often knows when a command is given for which there is really no sufficient reason; and the knowledge of this is unfavourable to the development of a feeling of obedience; disrespect is engendered, while there is the outward compliance. Some capital disciplinarians think it necessary for the welfare of the child that it should be made to feel itself all the time under authority; but even if they succeed in getting a well-developed principle of obedience, there will be wanting in the character of the child that freedom and buoyancy and naturalness which God designed them to have. In the training and education of a child there is something of quite as much importance as knowledge and ability; and that is the sympathy which love induces. At the present day, an immense amount of attention is directed to the knowledge and ability requisite in a teacher or parent, but the equally essential qualification of sympathy is much overlooked. Under a right system of training, children will not grow up with the childhood—childishness, if you will—all taken out of them; something of the child belongs to the full-grown man and woman. Allowance must be made for the individuality of a child; children have their peculiarities; we may make war against these where they include some pernicious element; but there are others that are innocent in themselves, though different perhaps from the characteristics of those who are bringing them up. This word 'bringing up' suggests something. If we want to get a child to the top of a mountain, the best way is not to bind it hand and foot and carry it up; that will neither be pleasant or profitable, to the child or to yourself. But make your own society agreeable to the child, so that as a child it may walk beside you, occasionally running hither and thither for a flower, but keeping close to you in the dangerous places, and, where the ascent is steep, gladly laying hold of your hand. We have the highest sense of the importance of submission; and know very well that in the majority of families, the failure is in this direction; the children are indulged because the parents are too self-indulgent to take the trouble to battle with the selfishness of their children; and the parents are really doing their best to hand the children over bound hand and foot to Satan. Nevertheless, it would be a mistake to look upon this as the only fault in the training of the young. While we seek to save them from the god of this world, let us not make machines of them. Of little children Jesus says, Of such is the kingdom of heaven. We are all to be children in heaven, in some sense. The law of heaven is the law of love.

—Every one is responsible not only for what he attempts, but for what he might attempt.—*Gail Hamilton.*

GLEANINGS IN "EPHESIANS."

Who is the earnest of our inheritance. (i. 14.)

That is, the Holy Spirit is. The Spirit of God given to one who unconditionally submits and unreservedly confides in Christ, witnesseth with his spirit that he is born again and is to him as the seal of God, completing and constituting the covenant, and as an earnest of the inheritance which is his in Christ. If the Israelites had accepted the fruit brought from the land of promise by the two spies, as an earnest from God, the firstfruits of what he was about to give them, and eaten it in this confidence, that land would have been theirs without delay. This earnest is sometimes like a white stone with heavenly writing in it which the children of earth are not able to decipher. What is the inheritance that becomes ours in Christ? Jesus prayed: "That the love wherewith thou hast loved me, may be in them." Jesus was poor as regards any earthly inheritance, but he went about making many rich, because the unmeasured love of the Father was with him. He was known as the Friend in need, and when Lazarus was ill, to whom should the sisters send but unto Jesus? The love of the Father gave Jesus ample opportunity of manifesting his devotion to an unthankful race, and when they had thrust him into the tomb, it liberated him and exalted him to the right hand of power. Well, this love of the Father for Jesus is part of the inheritance of the believer. Rather may we say it is the very inheritance itself, including all gifts and benefits by which that love shall manifest itself. Who can take the inventory of the riches of this inheritance? Even the earnest of it is hard to be catalogued. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This is one list of treasures. You will find others in James iii. 17, 2 Cor. vi., 1 Cor. xiii., 2 Peter i., and still not be at the end. But having the earnest, must we therefore wait long for the inheritance? It is ours now; for Christ is ours; and in him are given us all things that pertain to life and godliness. My peace I give unto you. Continue ye in my love. Whatsoever ye shall ask in my name I will do it. By faith we enter into our inheritance. So God said unto Joshua, "Every place that the sole of your foot shall tread upon, that have I given unto you." That was before they had crossed Jordan, before they had obtained possession of a square foot of the land of promise. Yet, 'I have given it you, all that your foot shall tread upon, as far as your faith may carry you.' By the gift of God, the inheritance is ours *in posse*; by the appropriating faith, it is ours *in esse*. But if we go to the faith of many called by the name of Christ, we shall see only a miserably attenuated inheritance; only occasional snatches of peace, a mere shadow of love, a dream of power, a poor pretence of holiness. How much place has the Holy Spirit in you? Does he fill your heart, your mind, your life? Are you walking in the Spirit? The Spirit of God is the earnest, and the Spirit of God is the inheritance; for the fulness of the Spirit is fulness of victory; it is transfiguration; it is heaven.

Until the redemption of the purchased possession.

For *until*, read *unto*. The passage quoted from Joshua i. will illustrate this. The inheritance was before the Israelites; the Lord had given them an earnest of his readiness to put them in possession up to the full measure of their faith.

Unto the praise of his glory.

Nothing will so certainly help us to obtain the fulness of the inheritance, as the recognition of our dependence on God for all the power that we put forth and all the wisdom that we show.

Making mention of you in my prayers. 16.

He thanks God, hearing of their faith and love, but is not satisfied. The blessings bestowed upon them, enable him to discover others in the treasury of God. A Christian whose faith is accompanied by love to all saints, would seem to be living the higher Christian life; but Paul discovers something higher still, and is just as eager that they should know it, as he was at first to get them converted. For fulness of salvation in the experience of the Christian, means abundance of salvation for the sinners around.

EXPECT VICTORY.—I shall freely say, this one thing of establishing the soul by faith, in expectation of relief from Jesus Christ (Matt. xi. 28), on the account of His mercifulness as our High Priest, will be more available to the ruin of thy lust and distemper, and have a better and speedier issue than all the rigidest means of self-maceration that ever any of the sons of men engaged themselves unto. Yea, let me add, that never any could, did, or shall perish by the power of any lust, sin, or corruption, who could raise his soul by faith to an expectation of relief from Jesus Christ (Isa. lv. 1-3; Rev. iii. 18).—*Owen.*

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Your, notice of my last encourages me to address you again.

Each day brings me nearer the perfect peace of God—the Lord "restoreth my soul. He leadeth me in the paths of righteousness for his name's sake." I can quote this with my whole heart now, I could not a little while since.

I feel so sorry when I think of the years I have resisted God and *enjoyed* the pleasures of the *children* of the world (the pleasures of the world or Nature are given us by God to enjoy), whose product is *sin, sorrow, shame and crime*; and I feel glad now when I forget the past and only remember that I am FREE, and enabled by God's grace to defy the Devil and all his works, for his service was VERY HARD.

I do not glory in publishing my former degradation, but I cannot sufficiently glorify God without exhibiting the contrast.

Oh that I could reach the ear of each one whom I have accompanied or led to do evil in my DARK DAYS! Even *now*, at *this* moment, the Devil tempts me to keep quiet and not make an exhibition of myself, but this world is not my abiding place, and how will I answer my former associates at the last day if they cry: "Oh that you had told us of the Saviour you found, to save us from this HELL. One earnest word from you, our fellow-sinner, would have touched our hearts more than many homilies from recognised expositors of God's word."

I pray God that these few lines may cause some who are *hastening* on the road to destruction to stop before it is TOO LATE, and take the *only short cut* to LIFE ETERNAL, THE GRACE OF GOD.

J.

REQUESTS FOR PRAYER.

FOR the blessing of God upon an effort now being made in the Madras Presidency to convey a knowledge of Scripture truth to the Native Police through the Post Office.—For one physically deaf, that he may be cured; and for a friend who is spiritually deaf, that he may hear the voice of God and live.

Epitome of News.

SATURDAY, FEBRUARY 6.

—*Bombay Gazette:* "After ten years of middle-class leadership, the Liberal party has returned to its old allegiance and accepted once more as its chief the foremost representative in the House of Commons of the Whig nobility. It is a remarkable fact, that, while the Tory party has for the last hundred years been led almost invariably by a commoner, and often, as in the cases of Canning, Peel, and Disraeli, by men not belonging by birth even to the untitled aristocracy—the gentry—of England, but who had won their way to the front by the sheer force of their political genius, the party professing to be more democratic in its opinions and aims has almost always preferred to be led by a great noble."

—Same; Allahabad: In consequence of the deferred date for the assembly of the Baroda trial Commission, Scindia is able to sit on it. There will thus be six members—three European and three Native. The President is entitled to give a casting vote in case of need.

—Same; Calcutta: "The Maharaja of Travancore had an interview with the Viceroy yesterday. His Excellency expressed to the Maharaja his surprise that a report had appeared in the press to the effect that serious complaints had been made to the Government of India of the Administration of Travancore. He assured the Maharaja that there was no foundation whatever for this report, and that everything he had heard of the administration of Travancore was most satisfactory."

—Mr. Catliff, of Baker and Catliff, Calcutta (the firm that threatened to advertise their debtors), has been fined Rs. 100 for grossly abusive and insulting language in presence of a lady.

MONDAY, FEBRUARY 8.

—*Bombay Gazette:* The Cathedral was never perhaps so crowded as it was last night, when the Rev. Luke Rivington preached."

—Ashley Eden is gazetted Additional Member of the Governor-General's Legislative Council. Colonel Touch, Examiner Pay Department, Madras, is appointed Examiner Commissariat and Stud Accounts, Bengal.

—*Indian Statesman*; Paris: "A lady, who enjoyed surprising good health, bequeathed to her medical attendant the contents of a wardrobe; the key was handed to him by her executors, and on opening it was found to contain all the medicines he had prescribed for her during twenty years."

—*Lucknow Witness*; Madras: "The Rev. Sholto Douglas first commenced his labours here by a week of special, or as they are now commonly called in the Church of England "Mission" services, in Christ Church, Mount Road, preaching twice a day for eight days running. The church was well filled from the first, and towards the latter end of the week there were some very striking tokens of the presence of the Spirit. About thirty persons were brought to a knowledge of the Saviour during the services, some of them gentlemen and ladies in good social standing, and eighty-seven persons knelt on the closing evening of the services to commemorate their Saviour's dying love at His table, and to consecrate themselves apart to his service. Mr. Douglas has since the Mission week been addressing a number of drawing room meetings. One was given by the Bishop, two were by a member of council, and others by various other influential persons. He has also been preaching in the Cathedral, and considerably astonished some of the frequenters of that fashionable church by his uncompromising setting forth of the great truths of Scripture."

—Same: "The number of members in connection with the various Methodist churches of this country, organized by the Rev. William Taylor within the past two or three years outside the bounds of the North India Methodist Conference, are given below. It should be said that hundreds who have professed conversion in connection with the labours of this evangelist and his assistants have joined other churches, and other hundreds, joining no church, it is to be feared, have relapsed again into a state of worldliness and sin. But the conserved results, as seen in these vigorous and constantly growing churches, as well as in the quickening imparted to some other bodies, are subjects for devout gratitude to all who prize supremely the uplifting of man and the glory of God.

"In the first column below are given the number of members in full connection, in the second those not yet admitted to all privileges but still kept for a season on trial to see if they are properly qualified.

Bombay ...	207	75
Calcutta ...	92	76
Madras ...	205	145
Poona ...	109	32
Sind ...	46	37
Secunderabad ...	49	57
Bangalore ...	0	101
Total ...	708	523

—*Christian Spectator:* "The English Baptist Mission has been strengthened by the return from England of the Revs. C. B. Lewis, T. Martin, T. Evans, J. C. Page; and three new missionaries have arrived or are on their way, Messrs Jones and Miller for Northern India, and Francis for Poona. The Santal Indian Home Mission has been strengthened by the return of the Rev. L. Skrefsrud and Mrs. Boerresen, and Mr. Skrefsrud's sister and two brethren have come from Norway to engage in work among the Santals."

TUESDAY, FEBRUARY 9.

—*Bombay Gazette:* "Herat has been occupied by Shere Ali's troops, and the civil war in Afghanistan is for the moment at an end. Shere Ali's conduct in seizing and imprisoning Yakoob Khan will now probably be accepted throughout all Afghanistan as eminently wise and *far-seeing*; for with barbarians nothing succeeds like success. But, unless Yakoob is quietly put out of the way—and this is in all likelihood the fate in store for him—he may still live to do mischief enough in a country in which all things are so unstable as in Afghanistan. Meanwhile, it must be owned that the Ameer has played his cards very well indeed, and that the predictions of critics who foretold that the arrest of Yakoob would lead to the disruption of the Afghan kingdom and the acquisition of Herat by Persia or Russia have been signally falsified."

—Jemadar Ali Mahomed, "chief of the Market swindling gang," has after all got off. He was yesterday tried before the High Court and acquit-

ted. He was undefended, but submitted a written statement.

—*Bombay Gazette ;* Calcutta : "Herat was occupied on the 19th of January by Ameer Shere Ali's troops without any fighting. Ayoob Khan and others fled to Meshed."

"The Maharaja of Travancore was robbed last night, it is said, of property, consisting partly of State jewellery, to the amount of 70,000 rupees."

—Same ; Agra : "Mr. Malcolm Reade, of the Civil Service, Assistant Settlement Officer at Muttra, was shot dead by his bearer while asleep in his tent near Goverdhun, on Saturday morning last. The murderer confesses his crime. He was committed for trial to-day."

—The 18-ton guns on board the turret-ship *Magdala*, of Bombay harbour, are capable of penetrating heavy armour plating up to 12 inches, and throw a projectile weighing 400lbs with an initial velocity of 1,364 feet per second, and the heavy charge of gunpowder which the guns require is 70lbs.

—The Hobart Town papers report the massacre, by the natives of Howe's Island, of the captain, officers and crew of the brig *James Birney*, of Sydney. The second officer alone escaped, and was picked up at sea in a boat by H. M. S. *Wolverine*, off Bird Island.

—A Fancy Bazaar, in aid of the missions engaged in Native female education, was held yesterday in the Town Hall.

—*Guzerat Mitra* : "If a native of India cannot write English as pure and sensible as that which appears in the beautiful columns of the *Saturday Review*, or in the leading articles of the *Times*, he has no business to appear in print, whether as an author of a book or an editor of an English newspaper."

—The Taboots will be immersed this year at the Coolie Bunder, near Carnac Bunder.

—*Indian Statesman* ; "An instance of how parties, concerned in suits, either civil or criminal, attempt to prejudice the presiding judges or magistrates, was brought to light yesterday at the Girgaum Police Court, by Mr. Dossabhoy Framjee himself. His worship, evidently with a view to let the public know that he was proof to all attempts at bribery, asked a Purdesee woman, who appeared to be a prosecutrix in a case, as to why she had taken "a pot of milk" to his worship's bungalow. The woman when abruptly addressed in this way grew nervous, but had the courage to deny all knowledge of the same. The Magistrate dropped the matter after failing to ascertain the real cause, and warned her to follow no such course in future."

Wednesday, February 10.

—*Bombay Gazette :* "We learn that recently, during the very cold mornings experienced in the Deccan and Khandeish on many portions of the G. I. P. Railway line, rails were found to be broken, and in some instances the fish-plates regularly sheared in two, owing doubtless to the great extremes of temperature to which they were subjected within the space of a few hours."

—Same ; Allahabad : "In the case of Harrington versus Harrington and Dunn, a rule nisi for the dissolution of marriages has been decreed, the co-respondent paying all costs."

—Mr. Flynn, Chief Interpreter High Court, is to be interpreter in the trial of the Gaekwar.

—The Rajah of Sattara, a nominal prisoner, has arrived from Kurrachee. The *Gazette says* : "The object of his visit to Bombay does him credit, for he is about to pay his respects at the tomb of his mother the Ranee of Sattara, who died at Ahmednuggur a short time ago. He will be accompanied on his pious errand by a small retinue of retainers and one or two Government officials."

The attention would have been better appreciated if paid before her death.

—*China Mail ;* Japan : An enormous cuttle-fish, the body of which measured 12 feet in length, was recently captured off Yokohama.—Mr Consul Annesley's infliction of a fine upon Messrs. Heimann and Valentine for contempt of Court has been overruled by Sir Edmund Hornby. The money has been returned with an apology for the mistaken view of the law taken by the Consul.—The iron steamship *Berlin* (native) was totally destroyed by fire on the 24th ultimo. All the crew and passengers are reported as lost.—Fifty houses have been burned in Tokio.—A public dinner was given, on the 6th, to the Foreign Ministers on the occasion of opening the new Post Office and the transfer to the Japanese Government of the service heretofore conducted by American officials.—The U. S. S. *Tuscarora* is about to make a line of deep sea soundings between Japan and Honolulu, and will subsequently re-survey a portion of the North Pacific.—A native temperance society has been started at Hiroshima.—Vaccination has been made compulsory ; or rather an old law has been re-enacted.

—From Foochow it is reported that the telegraph line to Amoy is progressing. At Amoy everything is ready to carry a cable from the mainland to Kulangsu Island ; the mandarins await instructions from Peking.

—*Times of India :* "The Market Frauds cases are proceeding. Jemadar Ali, the chief, rascal, was tried on Monday and acquitted. His second in command was tried yesterday on evidence not quite so conclusive and duly found guilty. Either Jemadar Ali was wrongfully let off or Chan Cassum was unjustly convicted ; there can be no dispute upon that point."

—Same : "Sir Jung Bahadoor has finally decided not to go to Europe. One or two of His Excellency's sons have already set out on their way back to Nepaul, and the others will probably follow shortly."

—H. E. Sir Chas. Staveley, Commander-in-Chief Bombay Army, arrived yesterday from Kurrachee.

—An inquiry has been ordered by the Straits Government into the case of the survivors of the British ship *Euxine*, who, it will be remembered, drew lots and killed and partly devoured one of their companions a few hours before their rescue by a passing ship. They had been at large, but in consequence of this order were arrested on a charge of murder.

—*Times of India :* "Messrs. Ralli Brothers' Steam Cotton Press, newly erected at Sheagaon, was entirely consumed by fire on the morning of the 5th instant. It is believed that the fire originated through a lighted wick being dragged about by a rat at about 3 a. m."

Thursday, February 11.

—*Bombay Gazette* ; London : "King Alphonso, for a short time before his sudden elevation, was being educated at the Sandhurst Military College. The Governor of that place states that His Majesty, his late pupil, was a more than usually promising young man, that he was scrupulously careful to conform to the orders and regulations of the establishment, that he was very diligent in his studies, and that he showed in every way that his education had been well attended to. The Prince, said the Governor, was a good linguist, speaking French and German fluently, and he was making excellent progress with his English. The only drawback which I believe the Governor has thought it necessary to refer to is the young gentleman's rather hasty temper."

Same ; Allahabad : "The Maharaja of Travancore's jewels have been recovered and the thieves apprehended.

"Mr. Reade's murderer was sentenced to death by the Sessions Judge at Muttra on Tuesday. A light blow given the previous night was the cause of the murder. Nobody else was implicated.

—The *Pioneer* says that Mr. Reade came out in 1866, and had earned high commendation from his official superiors. He was the nephew of one of the most distinguished civilians of the North-West Provinces, as also of the well-known author, Mr. Charles Reade.

—On Monday prizes were distributed to the successful pupils of the Diocesan School. The Hon. Mr. Gibbs presided, and the Hon. Mr. Justice West made a speech. The Rev. J. C. Hinkson is the Principal.

—*Times of India ;* Jeypore : "A serious accident has occurred on the Sambhur line, opened somewhere about the 1st instant. A few days ago one of Messrs. Glover & Co.'s material trains accidentally ran off the line, severely hurting the driver, killing the Christian guard and fireman and fracturing the leg of a kallassie."

—*Indian Statesman :* "It has been announced that the Government have granted 1,000*l.* towards the object of securing observations of the total eclipse of the Sun in the East Indies on the 6th of April next. Mr. Hind has calculated that no other eclipse of the present century will be nearly equal to this in regard to length of totality and track, except that of April, 1893, which will be central in South America."

—The *Berar*, trading between Cardiff and Odessa, left the last-named port on the 14th of November last ; called at Malta on the 25th, and left two days later. Since then she has never been heard of. And no news having been heard of the *Thornaby* since she left Cardiff on the 10th of December, bound for Bombay, viâ the Suez Canal, it is feared that she too, and her crew of twenty-nine hands, have passed from the list of ships and mariners.

—*Overland Mail*, Jan. 22 : "At a public meeting held in Glasgow on Jan. 18, it was resolved to form an industrial mission settlement at the south end of Lake Nyassa, in connection with the Free and Reformed Presbyterian Churches of Scotland, as a memorial to David Livingstone. It was stated that it is proposed to raise 10,000*l.* in the first instance, and nearly half of that sum was subscribed at the meeting, for the purpose of establishing the mission. The station is to be placed under the charge of Mr. E. D. Young, R. N., who commanded the Livingstone search expedition.

The Constantinople Underground Railway from Galata to Pera was opened at noon on January 17. This unique work is 672 yards long, and conveys passengers from the level of the Bosphorus to the extreme height of Pera, an elevation of 200 feet, with an average gradient of 1 in 10. Its greatest depth below the surface is 80 feet. The motive power is a stationary engine, working a drum with endless bands. M. Gavand, a Frenchman, was the original *concessionnaire* and the engineer of the work, but the company is English. Trains run up and down simultaneously every five minutes, and are calculated to carry 33,000 passengers per diem.

A Congregational Hall, commemorative of the ejection of the two thousand Nonconforming ministers from their benefices in 1662, was inaugurated in Farringdon Street on Jan. 19. The ground floor consists of offices, the flat above of a library capable of containing 8,000 volumes and 400 persons ; on the top flat is the hall for public meetings, which will hold 1,000 people.

A work by the Rev. R. Allen, of Rugby, entitled "The Life, Times, and Travels of Abraham," will shortly be published. In it the results of recent discoveries in Babylonia, Assyria, and Egypt, of the latest biblical researches of travels and surveys in Eastern lands, have been concentrated on the life and surroundings of Abraham, to whom, as the author holds, the world owes more than to any, save One. Abraham's greatness is shown to have been the result of faith, and the downfall of his descendants to be attributable to the want of it.

Advance, Dec. 17 : The 2nd of this month was the fifteenth anniversary of John Brown's execution. It is significant of the changes that these years have brought that the *New York Herald* should comment on the day as follows :

There were few of those who were parties to the affair, we fancy, who imagined, when they saw the body of this strange, brave old man in the hands of a cruel fate, that his name was to outlive so many more splendid names, and his death should be a transcendent epoch in our history. John Brown has become a sentiment in American history, and will be remembered as we remember Brutus and Rienzi and Savonarola. He was the culmination of an idea that for twenty years had been growing into mighty being in the Northern States. Poets, orators, rhetoricians, had passionately assailed slavery as the crime of the age, the stain upon our flag, the injustice to liberty, the crime of modern civilization, the emblem of American shame. John Brown struck it with his sword, and although he fell in the encounter his memory lived. And when the war came—the unnecessary war of ambition and empire inspired by Jefferson Davis and his associates—this memory became a legend, and the hundreds of thousands who swept into Virginia on their errand of strife had no cry more stirring to their souls than that ; while the body of the condemned fanatic was mouldering in the grave, his soul was marching on. It marched on, carrying with it the hesitating Lincoln, the reluctant Seward, the timid conservatism of the North, until it animated the war and made the battle for the Union the battle for emancipation. It was won—at how terrible and dreary a cost we dare not say. But it was the soul of John Brown that won it, that signed the Proclamation of Emancipation and accepted the surrender of Lee at Appomattox."

—Same : "We do not know where a more effective sermon can be found, outside the Bible, upon the shame and sorrow involved in the violation of the seventh commandment than in this card published by an adulterous minister in Michigan :

To the Public :—I frankly confess to the fearful sin of which I am charged, and will not be cowardly enough to lie or seek a palliation of my weakness and guilt. I can only crave the pity and compassion of the world I have offended, and the

forgiveness which my sincere and profound repentance before God and man calls for. I have returned my letter of fellowship to the denomination I have so grievously stricken, and abandoned the profession which I have so deplorably shamed. May God and man pity and forgive me, and aid me to do some humble work in life yet for the good of society. I am not a coward or a sneak to make Adam's plea that "a woman did it." It was my own weak and unguarded soul that, in a moment of frenzy, wrought my downfall. In penitence and unutterable sorrow, R. FISK, Jr.

FRIDAY, FEBRUARY 12.

—*Bombay Gazette;* Allahabad : The Government of India has issued a circular to all local Governments and administrations, proposing to make subscriptions to a Provident Fund obligatory on the part of married Europeans in the Public Works Department as a condition of appointment.

The Ameer of Cabul has given notice in his territory that no one is to go to Herat at present. Any one travelling to that city will be shot. Four breech-loading guns, manufactured by the Ameer, have been sent to the Peshawur Commissioner for inspection.

—The *Lochnagar* (s), bound to Bombay with coals, is reported by telegram to have foundered—particulars not known.

—The deaths last week were 467,—152 above the mean of the corresponding week in five years.

—*Times of India;* Baroda : The inhabitants of Baroda are signing petitions asking for the restoration of Mulharrao.

—Same : "Yesterday about one hundred Mussulman roughs were called for and attended before the Acting Commissioner of Police, who told them that, with a view to preserve the public peace during the Mohurrum festival, he considered it necessary that they should furnish securities for their good behaviour. About fifty of the men gave securities, and they were allowed to go with a caution that they should behave well. The rest, who were unable to produce securities, were not allowed to leave the Police Office, but they were told that they would be kept at the Mazagon Police chowkey, where they will be provided with everything necessary till the termination of the festival."

—Licences for 220 taboots have been issued.

—Major-General Colin Mackenzie writes to the *Friend of India* as follows : "Allow me to state that the *point* of Hutchi's case, to which you refer in the *Friend of India* of 4th December, has been misunderstood by many both in India and England. It is not a case of conversion after a Hindu marriage. But the grounds on which Hutchi claims her freedom are two :

First, that she was an openly avowed Christian *before* her enforced betrothal, and that therefore such betrothal (though indissoluble between Hindus) was illegal and null between a Hindu and a Christian.

2ndly, that Appiah stated in open Court that he did not and could not look upon her as his *wife*, that he only wanted to get possession of her and "would treat her as Soolai" (a prostitute.) It is considered by excellent legal authority here, that this refusal to recoguize her as his wife constitutes desertion. Appiah has since married ; and the monstrous hardship is evident, that Hutchi should be compelled to consider him as her husband, when he refuses to look upon her as his wife. I consider that the case in India was mismanaged, for it was not tried upon those grounds."

Selections.

SKETCHES OF WILD LIFE.

BY A TAME PARTICIPANT.

TAYLOR OVER THE DEAD DUELIST.

WILLIAM TAYLOR and Isaac Owen were the first appointees of the Methodist Episcopal Church to California. Taylor went out by Cape Horn, landed at San Francisco in 1849, built a church on Powell Street, rived out boards in the Contra Costa Mountains, hauled them to the bay about where Oakland now is, ferried them over in a whale-boat, and built them into a house with his own hands. The house still stands on John Street, between Powell and Mason.

When I saw this remarkable man, in the Autumn of 1850, he was about thirty-three years old, tall, large-boned, frank of face, elastic and manly in bearing, incipiently bald on the top of the head, with a voice like a clarion, and obviously endowed with great strength and endurance. He was a moderate eater, a healthy sleeper, and a tireless worker. Deep in the experience of perfect love, with high natural courage, exalted and balanced by faith in God, he appeared equal to every emergency of duty. "Careful without care," his robust form and ringing voice made themselves familiar in church and street, shop, saloon, and hospital. At a later date, Providence sent a merciful misfortune to overwhelm his great bethel enterprise, and send him abroad among the nations to become the most justly celebrated evangelist of modern times. In many parts of the United States and Canada, in England, Ireland, Switzerland, Australia, South Africa, and recently in British India, his preaching has been attended with results most amazing and blessed. Incidentally he has related so many things of himself in his six or seven or more volumes, that nothing need to be added. Yet, as a hundred incidents throng my memory at the mention of his name, I can not forbear to give one, of which I chanced to be a personal witness.

Late in 1851, or early in 1852, two young men, heated with wine, quarreled about a wretched woman. They passed as respectable ; one of them being a friend, if not a distant relative, of the British Consul at the port of San Francisco. In the heat of wine-madness, the Englishman slapped the other in the face, was challenged, accepted, fought, and fell, shot through the body. Mr. Taylor was sent for to visit him when dying, and I accompanied him to the rooms of the consul, where the poor fellow lay. A dozen of his friends stood around him, trying to brace his fainting courage with such anodynes as they knew how to supply. One of them had been his second on the field, and had made him offer his hand to the man that shot him, and say, "You have done your work well." That was the dismal etiquette of the code, I suppose ; and they were trying to keep up the ghastly sham throughout the dying scene. The unhappy victim of folly was writhing in agony of body, and more dreadful anguish of mind, while his miserable comforters poured down stimulants, and reminded him that he had "acted the part of a gentleman," "faced his fate like a man," and "his friends were proud of him." This stilted and disgusting make-believe had gone on for some hours when we entered the room, and would have repeated itself, I suppose, till the shuddering soul departed.

It is impossible to forget the calm authority with which Mr. Taylor swept the useless attendants from the bedside. Bending over the sufferer, he stated, in clear, short sentences, the crime of double-murder, of which he was guilty—an attempt to murder his antagonist, and his self-murder—tore away the thin cheatery of false notions of honour, showed the frightful enormity of the sin, and then pointed him to the only hope of sinners. "The dying thief found him merciful, and so may a dying murderer, because his mercy is divine. And these poor men, who are trying to allay your fears by inflaming your vanity—the vanity of a dying sinner—even these," he continued, "may cast themselves upon his pity, in the guiltless shame of genuine penitence, and he will not spurn them."

In the course of a few hours, the wounded man died. Strange to say, Mr. Taylor was asked to attend the funeral. I went with him again. At this distance of time it is not probable that I shall be able to recall the exact words ; but the scene in general, and the effect of the funeral discourse in particular, stay with me.

The same men were present who had surrounded the death-bed, and others of like characters and views. It was a strange company of mourners. The preacher appeared to comprehend the situation with awful clearness. Without the slightest tone of impatience or resentment, but with a voice and bearing that commanded breathless silence, he said : "There lies your dead comrade. Dead—but not by sickness. Dead—not by accident. Murdered—murdered ! Who killed him ? He killed himself by the madness of the bowl, and of a false pride. The man that fired the fatal bullet killed him. The seconds, who coolly arranged the details of the damning infamy, killed him. A false, senseless, barbarous 'Code of Honor' killed him. Every man who heard of it, and did not try to prevent the fatal issue, killed him. You, his personal friends—you, more than all the rest—who did not shame or frown him out of the bloody venture ; who knew that the quarrel was wine-born, and related to a base woman, and led your friend to commit a base act, and accept a base challenge ; you, who, knowing in your souls that he was dying a base death, tried to opiate his conscience, and brace his quaking soul with pitiable conceit ; you, who spake words in his dying ear, which you will not dare repeat to God when you and he meet before the White Throne,—you murdered him. It is possible that he found mercy—possible, I say—but what an unfavourable time to seek it ! Think of it, ye living men. Renounce for ever the vices and false notions that led him to his death. Renounce your sins. Renounce yourselves. Let nothing be left but repentance and Christ. Had this man a mother ? Had he family friends who survive him ? Will it soothe their heart-ache to tell them that, lying on the bloody ground, he said to his slayer, 'You have done your work well ?' Tell them all. Tell them how he shuddered, and groaned, and shrieked. Tell them what words of ghastly mockery you spoke in his ears. Remember it yourselves, the whole dark scene, and let your future life be a sacrifice of penitence."

"Did not such plainness anger them ?" you are ready to ask. I do not know. This I know: I left the place with such a view of the duty, dignity, and power of the Christian ministry as I never had before. And I know one thing more,—whether angered or not, after that day every man of the proud and worldly company present lifted his hat to William Taylor with more deference than he would have done to any monarch in Europe.—*Western Christian Advocate.*

THE HEROINES OF ENGLISH PHILANTHROPY.

BY ELIHU BURRITT.

Mrs. Wightman's "Annals of the Rescued" gives the details of her remarkable efforts among the working classes in Shrewsbury. While spending a Sunday in Cambridge, I referred to the book, and expressed much admiration at the labour it described, and it was told me, to my pleasant surprise, that a work of equal importance was being carried on in a populous suburb of the city by the daughter of one of the college professors, and that she held a meeting, that very evening, of working men. I hastened to the building and took a seat by the door, where I could see as well as listen. The scene was one which few congregations ever presented. At the desk of the long school-room sat the young creature, hardly twenty-five years old, a delicate, fragile thing, born and moving in the highest circle of refined society, and dressed as if it were before her there, in the rough-faced audience of five hundred working men who filled the room. These she had, as it were, led by the hand out of the very dens and lairs of poverty, ignorance, and vice. Two by twos, and three by threes, she had brought them out of these living graves, where they had been bound and tormented by the worst fiends of that legion of evil spirits which our Saviour drove out of the poor man in Scripture. They could not but follow when that voice so tender, and that hand so gentle, touched them in their bonds. And here were five hundred of them sitting before her, clothed and in their right mind, looking up meekly into her face, as if it were the face of an angel. And it was to them a better face than any angel ever showed to mankind. It was all alight with the glow of tender sympathy with their human conditions, with a sentiment no being could feel who had not tasted the varied draughts of human experience. And as she stood up and looked into those sunburnt, hard, swart faces, many of them bearing scars of the vice and misery from which they had been uplifted, she spoke as never man spoke, as never man *can* speak, as only such a woman's heart, and voice, and eye could speak.

I have listened to the most eminent revivalist preachers in America, and to many of the most impressive ministers in England ; but I never heard an address more calculated to melt an audience of common men than hers, and I never saw an audience more deeply moved. In diction and argument it was beautiful and powerful, but in fervour and pathos it was indescribable. I cannot recall a passage entire ; but one I shall never forget, for the touching pathos of its utterance, and for the effect it produced on the congregation. She had alluded to the case of Rush, the murderer, who was once so impressed with religious convictions that his stout frame trembled from head to foot under his minister's preaching ; but he had put aside these impressions, and turned away into the awful crime that brought him to the scaffold. His minister, at its foot, had said to the impenitent criminal, "Farewell for ever !" Having dwelt upon the course and end of the murderer—once so near the threshold of salvation—she said, with the deepest emotion, "I have been thinking all the week of you costermongers, and of you coprolite diggers, fearing that you might be thrown from your carts or buried under an avalanche of rocks, and that you would be brought to your homes with your bruised and broken limbs. And whom would you send for first ? Why, for me, of course ; and I should go to you, and find your weak, distracted thoughts too feeble and too wandering to take hold of God and Christ, and I should bury my face in the bed-clothes and say, 'Farewell, for ever !'" The best painter, with a thousand strokes of his pencil, could not betray a more vivid and touching scene than these few simple words pictured before the eyes of those working men, and scores of them filled with tears they could not conceal. The last passage of her address was more affecting still, for the voice, feeling, look, and motion of the speaker. Stretching out her thin and trembling hands towards the hundreds who had hung their hearts on her lips, she seemed to throw her whole soul into this utterance, as if it were to be her last to them : "Brothers, come ! Lay your hands in these feeble ones, which have been so often wrung in secret prayer for your salvation, and let us all go home together to our Father's house !"

But the life-work of this delicate young woman was not confined to such fervid and melting eloquence at the desk. It was not alone the distant heaven above

to which she laboured to lift and lead them. Her sympathy and sleepless watch for them in these lower walks of life were equally tender and devoted. What she felt and did to this end she thus describes in a letter which I received from her, soon after the meeting referred to, in answer to some expression of admiration at her work :—

"Of course it is very exceptional work for a woman to do ; but my excuse is that our rough Barnwell men could not be got at by ordinary means, and were living without God and without hope, until, in love for my Redeemer, I tried to gather them together. The results are, indeed, wonderful. Many of the vilest are now devout men, full of the Holy Ghost, my especial pride and joy being, I think, 'the Devil of Barnwell,' for such was he called for his outrageous wickedness. He is now invaluable as a missionary among the worst—never, strange to say, having once swerved from the narrow path that leads to life, after he first started. Still the fact remains of 80 public-houses to a population of a little upward of 3,000 ; that is to say, a public-house for every forty persons, including women and children. So we are determined at once to begin to collect funds for a small Working Men's Hall, which shall afford them society without sin, and recreation of mind without ruin of soul ; for these men have noble stuff in them when once they get the grace of God in their hearts."

If ever "*laborare est orare*" is true, it is so with such work and workers. This young woman had the greatest repugnance to any publicity given to her efforts. When writing a little book on this woman-work in England, the proceeds of which were to be given to her enterprise, she insisted that I should neither mention her name nor the name of the town in which she was labouring with such devotion and success. Still, she could not hide so much light made in darkness under a bushel. It would and did get abroad, little by little. Her appeal for help to private circles was responded to most generously. Instead of a small hall, a large and elegant building was the result—a veritable working men's club-house, as well as hall—where they could and did enjoy all her heart could wish of "society without sin, and recreation of mind without ruin of soul." But she never was permitted to speak in the large hall thus built at her appeal. Her flesh and blood failed her at the moment of this consummation. Her voice, so elequent and inspired, was stifled by disease of the throat. For several years she has been living by the sea, an invalid, plying her pen to do a little of the work her tongue can no longer perform. All the little books she has written in these years of prostration and suffering she has consecrated to the same mission of benevolence, One whom her example led into the same field of effort, in a letter just received, thus refers to her tireless labours of love : "I went with my family to Freshwater, and there, to my pleasure, found Ellice established. She was busy writing—*slaving* for Miss Robinson ; and I was finishing a little story in aid of the Blind School. Her devotion so worked on me that I have been obliged to do a little for Miss Robinson, too." And who is Miss Robinson, and what is her work ? This she is, and does : She herself fights a daily battle with pain and weariness, which has few parallels in the annals of even sainthood, since she suffers from spinal curvature that would condemn most women to an invalid couch, and is only enabled to do her active work by the aid of a steel support—a strange armour in which to go forth to such conflict—a war with evils before which the stoutest heart and strongest frame might alike fail. But to this conflict her whole energies are devoted, and, living after this manner, for such a purpose, it is not likely that she can fail in what she undertakes." No ; it is not likely she can fail, as the young lady thus "obliged to do a little for her" writes and believes. What is it this young lady, upheld on her feet by steel support and fighting such battles with weariness and pain, has undertaken to do ? Only to establish a "Soldiers' Home and Institute at Portsmouth," that great military and naval port, "where there are one thousand beer-shops and gin-palaces offering to the soldier all the temptations to which he most easily yields, and where there is not a single place to which a decent, sober man can go for innocent refreshment and recreation." Such is some of the woman-work now going forward in England, and such are many of the workers engaged in it.—*New York Independent.*

COME AND SEE!

"Come and see." This was Philip's terse and sagacious answer to Nathaniel when he had asked the incredulous question, "Can any good thing come out of Nazareth ?" It is the true counsel to be given to every one who is skeptical towards Christ and his gospel. The only satisfactory test of Christianity is the test of personal examination and personal experiment. I honestly believe that if the noisiest skeptics of our day would spend a few week in patient *trial* of Christ's precepts by doing just what Christ commands them, if they would honestly pray to him and endeavour to live according to his divine code, they would find their fog-bank of infidelity all drunk up by exposure to the sun of righteousness. The mass of infidels are not men who have made the personal experiment of trying to be what Jesus bids them be, or of doing what Jesus bids them do. Hume, one of the acutest of them all, confessed that he had never studied the New Testament, and knew very little about Jesus Christ. If he had sincerely tested the efficacy of praying fervently himself ; if he had gone to Jesus seeking light, and had found none ; if he had practised Christ's precepts, and found himself the weaker and the worse for making the experiment, then Hume might with some show of reason pronounce prayer a "humbug" and Jesus of Nazareth a deception.

Jesus Christ distinctly invites every weary and troubled soul : "Come unto me and I will give you rest." Do those who actually go to him, confessing weakness and sorrow and trouble, come away again without obtaining any sensible relief ? Do those who sincerely seek him find only emptiness and ashes ? Do those who pray aright find prayer a mockery ? Do men who *practise* Christianity grow utterly sick of it, and utterly confess that it is a worthless imposture ? These are questions which every unbeliever and rejecter of Christ should squarely face.

Those of us who have tried Christ for ourselves as a Redeemer, a friend, and a spiritual guide, can fearlessly say to the unconverted : "Come and see." Come and try Jesus for yourselves. We do not make any preposterous claims of perfection ; but we do *know that* we are better men and women—stronger, happier, purer, and more holy—for being followers of Jesus. "We *know* whom we have believed," and of this actual experience no scoffer can outwit us, and no gainsayer rob us." Many a poverty-stricken Christian can say : Come and see how much sunshine my religion pours into my scantily-furnished home. Many a converted sensualist can say : Come and see how much cleaner my life is since I gave my heart to Jesus. From thousands of death-chambers has gone out the triumphant testimony : "For me to live was Christ ; for me to die is gain."—*Rev. T. L. Cuyler, in Independent.*

Miscellany.

—No human tongue can describe the wrong and mischief done to Christianity by the infusion of this sacerdotal leaven. It was Priestism that changed the Gospel from a simple, spiritual service into a hard, material ritualism. It was Priestism that distorted the simple sacrament of the Lord's Supper, first into an ineffable mystery, then into an unbloody sacrifice. It was Priestism that tempted ambitious and clever men to withhold from the people the Word of God, that they might sell the gift of God for money, and establish over the conscience of the laity an arrogant domination. It was Priestism that invented the crucible of the confessional, at which one sinner dares to claim to absolve another sinner. In a word, it was Priestism which, before the time of the Reformation, had paralyzed the heart of Christendom. And it is this which—in a more cautious, more refined, more veiled and less honest, but all the more dangerous form— is now at work in our own Church, labouring to attach superstitious sanctity and efficacy to external forms, to put the ceremonial and ritual instead of the spirituals to place the Prayer-book above the Bible, to elevate the clergy above the laity, and to substitute the Church for Christ. What shall we say then, and what shall we do ?—"*The Minister or the Priest* :" by *the Rev. James Fleming.*

—Rajpootana Mission (U. P.) Report ; Beawr :

At the annual Examination of all our schools, about 840 of our city and village children and upwards of a hundred belonging to neighbouring "Commissioner's schools" assembled, forming a very interesting and imposing gathering. Our able Commissioner and Director of Public Instruction, who takes a deep interest in the cause of village education, again presided and gave the prizes. The competition between the various villages was keen as ever. Many of the village people were present and took a lively interest in the proceedings ; and fresh proof was offered, if needed, of the excellent effect of such gatherings as a stimulus to children, teachers and parents alike.

Sir Lewis Pelly, who regretted that his engagements did not allow him to be present, examined our city schools about a fortnight previously when passing through our station. He signified the pleasure which the examination had given him, and entered heartily into a suggestion made by Major Repton, that a prize should be offered for a Manual of Agriculture to be taught in the village schools. We are glad to learn that this suggestion has met the assent of Government, and that a prize of Rs. 500 will soon be offered.

Farming operations continue to be successfully prosecuted ; and a few of the older boys are now so good cultivators, as to hold out the hope that, before the end of another year, they will be settled on small farms of their own ; and by winning their own livelihood, relieve the mission of the cost of their maintenance. The weaving of cloth continues as before to prove a remunerative industry. Besides supplying all the wants of our own children for common clothing, large quantities of check, dhotis and other description of cloth have, during the year, been sent to other Orphanages, or sold outside the mission. Till now our hopes of having a weaving superintendent sent out from Scotland to establish the manufacture of finer fabrics, have been disappointed ; but we trust they will ere long be realised.

The girls, during the hours which can be spared from their education, are kept fully occupied in doing all the grinding, cooking and sewing necessary for themselves and the boys.

Dr. Somerville's report in the same :

As formerly, surgery has proved the more effective means of gaining the confidence and good will of those amongst whom we labour, and in a few instances patients have come long distances to be operated on, recommended by friends who themselves had been restored to health in this way. To a medical man nothing can be more gratifying than to hear the hearty expressions of thanks which these poor people make with such profusion of language to him who under God has been the means of restoration to health and comfort, but to the medical missionary they are doubly valuable as indicating, besides being mere expressions of gratitude, willingness to listen attentively to his message of peace. As incidents giving some interest to our intercourse with individual patients, and as showing both the craftiness of the priests and the credulity of the people, I may mention the cases of two or three of those who were the subjects of operation. They had been taken, previously to being brought to us, to the shrine of Sitla Mata, the goddess of small-pox, about ten miles from Nyanuggur, and had been told by the oracle that no healing for their disease could be found there, but that there was a doctor sahib in Nyanuggur who, if applied to, would effect a cure. This advice was certainly more flattering to us and our reputation than to the Devi, though the deluded people did not see any thing extraordinary in the fact that the doctor sahib was considered, even by her own priest, more potent than the goddess they worshipped. The Devi seemed as much wanting in infallibility as in power, for she sent me cases which were little amenable to treatment, and so subjected the poor sufferers to a repeated disappointment, though I was able to send one little fellow to his home cured of his disease, but minus a foot.

House-visitation has been carried on as opportunity offered, and on these occasions many interesting meetings have been held, and attention directed to Him who is the Way, the Truth, and the Life On one of those occasions, after addressing some words to those present, I tried to persuade the eldest son of the family to renounce his household gods, but the bits of mis-shapen stone had apparently too strong a hold on his affections or his fears, and my arguments were too feeble to overcome them, for his only answer was that if I wanted gods I might buy them in the bazaar as he had done ! He said this in all simplicity and honesty, I believe, but what a severe though unintentional sarcasm was this on the whole indolatrous system !

Nusseerabad :

Two members have been admitted by baptism into the Church of Christ at this station during the past year. The first of these was a Hindu from Guzerat, employod in counection with the Royal Artillery here. He was baptized in the early part of the year by the Rev. George Macalister of Beawr, who ably supplied the place of our deceased brother during his absence last cold weather. Ramjee Lall, for such is his name, has already found that the service of the Master is not without its difficulties. He has just started within the last few days upon a journey of about 1,000 miles, with the view of arranging certain domestic difficulties which have arisen out of his recent change of faith.

The second convert, named Jacob, is a son of Abraham according to the flesh.

Jacob was baptized but recently by the Rev. W. Martin of Ashapura, while our departed colleague was stretched upon the bed of death. His baptism has caused quite a stir in the small Jewish community of this place, and is, we trust, but the first-fruits of a more abundant ingathering. He was a man of mark among them, and one of the chief leaders in the synagogue.

Dr. Shepherd :

The Dispensary register shows that during the past year 7,115 new cases have been entered, and the total of old and new cases for the year is considerably over 21,000. The average of new cases attending per month is 593, and of old and new together over 1,700 (seventeen hundred), or about three to one. Such numbers are no doubt satisfactory, but with God's help we would work and pray for more spiritual fruit.

Todgurh :

Those who have the charge of Mission Orphanage know that the boys and girls as they grow uprase

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eager to receive baptism and be admited to membership. They look upon this as a thing which they ought as a matter of course to aspire to; and hence all the more care and circumspection are necessary in administering the sacred rite to such. We have gradually come to adopt a rule, to which there may be some exceptions, that until a youth has left the Orphanage and gone out into the world, and is able to earn a livelihood, and has proved the stability and sincerity of his Christian principles in contact with the world, and apart from our immediate care and oversight, he cannot receive baptism nor be recognized as a member of the Church.

Most of our schools are regarded by us as channels through which our influence is carried to districts practically out of our reach. As yet, we must confess that they have been found worth little or nothing for communicating Gospel instruction. The most of the pandits are Hindus, Brahmins, or devotees of the Jain religion, and nothing helpful of the Christian faith can be looked for from them; but for two years back seven or eight of our Orphanage boys have been serving their apprenticeship, as monitors, to the work of panditship and conducting night-schools in several of the surrounding hamlets. We are glad to be able to report that, of all our schools, these are not only the best attended, but also the most efficiently conducted, and it is our intention during the coming year to supersede our Hindu pandits by these Christian teachers.

—Messrs. Moody and Sankey at Manchester; Rev. D. MacGregor in *Times of Blessing*:

When the meeting was thrown open, testimony was borne by various ministers and laymen to the progress and permanence of the work in other places. We were especially pleased to have the evidence of a minister from York, who stated that Mr. Moody had begun services in his place of worship some sixteen months before, when the movement was yet but small. About fifty converts had come into connection with his church, and, so far as he knew, they all continued stedfast in the faith, while many of them had become centres of blessed influence. The like testimony has come from other quarters, and when we now hear the oft-put question, 'Will it stand?' we answer, 'It has stood.' What if some do fall away? that is the case also with those who join our churches in the steadiest times.

Mr. Moody read a telegram from Mr. Somerville, who is in India with his son preaching and singing the gospel. At a meeting which had just been held, about 30 young men had been converted. Mr. Moody said that tidings came from all parts of the world that a great awakening was taking place.

The inquiry room afterwards showed that a goodly number were in deep earnest, and we saw many go away with cheerful faces, as if God had come and smiled upon them. Some of the cases were most difficult; in one instance we were asked to deal with an intelligent youth, whom his friend had failed with. We, too, continued long, and failed, till we called in the aid of a well-known layman, whose wise and powerful words at length brought the youth to the solemn 'I will!' Does it not sometimes happen that when two agree the blessing comes all the quicker? In this we heartily endorse the advice of Mr. Moody, 'Go not from one to another of the inquirers, but continue with one till he has found Christ.'

—Dr. Culross on Personal Holiness:

"No one can read Scripture without seeing what stress is laid on this subject there. Not only is its importance marked throughout Scripture; it has been felt by Christian men and women from the beginning. It would be impossible to count the books, great and small, and the chapters of books, which have holy living for their theme. There has been no breathing more universal among the true followers of Jesus than the breathing after holiness. The subject is not the private property of any particular church, or of any particular school of thought; it is not a new subject, but as old as the gospel; a holy life is the vision that dawns, in unutterable beauty, upon every soul that is truly converted to God. But preachers, in many cases, have come to see that they were one-sided in their preaching; that, in their eagerness to persuade men to accept pardon, they were forgetting, or keeping in the background, what God says about holiness; and many hearers have come to see that they have thought too much of a "ticket" to the celestial city, and too little of the gospel call to glory and virtue; and others, that they have been living far beneath what the Lord had called them to, and rendered possible."

TELEGRAPHIC NEWS.

London, 5th February: Parliament was opened today by commission. The Lord Chancellor delivered the Royal Speech, which was as follows:—My Lords and Gentlemen,—I continue to receive assurances of friendship from all Foreign Powers, and I trust that the peace which at present exists will remain unbroken. Referring to the Brussels Conference, Her Majesty says: Considering the importance of the principles involved, and the widely divergent views that have been expressed, I think a reconciliation is improbable, and I have therefore declined the proposals made to me for further negotiations. The question of a formal recognition of Don Alfonso in concert with the other Powers is now under consideration, and a decision at an early date is promised. I trust that the exertions of my naval and consular servants will eventually completely extinguish the slave-trade on the East African Coast. The differences which existed between China and Japan have been happily adjusted, and my Minister in China has been largely instrumental in bringing about an understanding between these two nations. The past year has been one of general prosperity and progress, and throughout my Colonial Empire there has been a steady advance. I trust that with the establishment of a Civil Government on the Gold Coast freedom will henceforward exist there. The late affair with the Chief Langalibalele necessitates a review of the condition of the tribes of Natal, and I anticipate, with the concurrence of my Parliament in certain measures, to secure a humane system of native administration in that part of the world. The Kings and Chiefs of Fiji having made a new offer to me of their islands unfettered by any conditions I accepted them, as independently of large natural resources the territory offers important advantages to my fleet in the Pacific. An ample harvest has restored the Provinces of my Eastern Empire which were visited by Famine, and by the blessing of Providence my Indian Government was entirely able to avert the loss of life which it had every reason to apprehend at one time. The condition of the country's finances is satisfactory. Trade has however somewhat fallen short of previous years, but prosperity has been general, and has been greatly supported by our excellent harvest, and the reduction that has been effected in taxation. The Speech then says exceptional temporary statutes affecting Ireland will be brought under your notice with a view to their abolition, and concludes by announcing the Bills to be brought forward during the ensuing session, and which relate to the following subjects:—Judicatures Improvement of Workmen's Dwellings, Sanitary Laws, Friendly Societies, Amendment of the Merchant, Shipping Act, Better Security against Personal Violence, and the Establishment of Public Prosecutors.

6th: Both Houses of Parliament last night moved addresses in reply to the speech from the Throne.—In the House of Commons Mr. Hardy announced his intention of bringing forward a bill to amend the laws relating to regimental exchanges.—Mr. Richard Garth, Q. C., has accepted the Chief Justiceship of Bengal vice Sir Richard Couch, who has resigned.—Fiji has been gazetted a Crown colony.—H. M.'s troop ship *Jumna* sailed yesterday with troops for Bombay.—The Carlists are at present retreating towards Estella.

8th: In the House of Commons last night, Lord George Hamilton, replying to Mr. Anderson, said that Major Boyd had reported that legislation was necessary on the subject of the long hours which women and children working in the factories in India are subjected to, and that the Indian department is seriously considering this question.—The Kings and Chiefs at the Gold Coast have memorialized the Queen against the immediate emancipation of slaves in their territory—The British exports for the month of January amount to £17,000,000, showing decrease of £2,500,000. The imports for the same month amount to £32,375,000.

9th: Mr. Hardy's Bill to amend the law relating to regimental exchanges is the same that was introduced in the House late last Session. Messrs. Trevelyan, Haytor, and Anderson condemn the measure as reactionary. The Commons have, however, agreed to a motion of Lord G. Hamilton's to form a Select Committee to enquire into the working of Lord Cranborne's compensation scheme of 1866, and to report upon the expediency of insisting upon reductions from bona fide claims of officers referred to in the address that the House adopted on the 28th of June 1870.—John Mitchell is coming over from America to contest the Tipperary election vice the Hon. Mr. White who has resigned.—Austria, Germany, France and Italy will send delegates to attend the St. Petersburg Conference, but the minor Powers will follow the example of England.

Paris, 9th: At the elections for the Departments of "Seine et Oise" and "Cotes du Nord" the Republican candidates have succeeded in obtaining majorities over the Bonapartists.

Madrid, 9th: Advances of the Royal troops against Estella have been checked and operations suspended.

Washington, 10th: A Committee of Ways and Means in Congress have agreed upon a draft tariff for taxing cotton and woollen manufactures, iron, steel and sugar, but leaving tea and coffee untaxed.

London, 11th: H. R. H. the Prince Leopold is progressing, and has sufficiently recovered to sit up for a short time. The daily bulletins will be discontinued. —The troop ship *Jumna* is detained at Gibraltar, owing to a defect in her screw.—Don Alfonso has entered Pampeluna.—Sir Andrew Clarke has been appointed Director of Public Works in India under the Act of last session.

PASSENGERS SAILED.

Per P. and O Str. *Hindostan, 8th*:

For Southampton.—Sir Bruce M. Seton, Mr. Hugh Baker, Lieut. F. G Jones, R N, and Mr Draper.

For Brindisi.—Mr and Mrs S. Bayley and two infants, Captain Cowan, Mrs. Beebee, and infant, Mr. T. E Griffiths, Lady Campbell, Captain Best, Mr. J. Korpeles, Mr. Wright, and Mr. Thomas.

For Venice.—Mr. D. Parker, Mr and Mrs. Mackenzie and child, three Messrs Mackenzie, Miss Mackenzie, Miss Lingham, Mr. Gustav Steinshal, Mr. and Mrs. Waterhouse, two Misses Waterhouse, Mr. L. Broughton, Mr. Law, Mrs. Preston, Captain J. A. Temple, Mr. H. M. Walker, Mr. A. Elliott, Mr. McMullen, and Mr. Leibnitz.

For Suez.—Mr. Bock, Mr. Kirsten, Mr. Movroyani, Mr. Schillizi, Mr. J. R. Millar, Mr. P. D. Clermont, The Rev. D. Kaye, Mr. and Mrs. Ballard.

PASSENGERS ARRIVED.

Per P and O. Str. *Venetia, 10th*:

From Southampton.—Major Nimmo, Lieut. Borrowes, Col. and Mrs. J. Emerson, Miss Lejeune, Mr. Hodgkinson, Capt. Chalmers, Capt. and Mrs. O. D. Twemlow, Mr. E. Sims, Mr. W. Kern, Mr. M. K. Shroff, Mr. Pedro da Costa, Major Hon. J. H. Fraser, Mrs. G. Liddell, Miss Greig, Mr. A. L. P. Larkin, Mr. J. G. Wood, Miss White, Mr. E. Williams, Mr. N. Garside, Mr. E. Dow, and Mr. M. Hill.

From Venice.—Mr. and Mrs. R. Patch, Mr. C. J. Sim, Mr F. Favre, Mr. Caldecourt, Mr and Mrs. C. Brown, Dr. and Mrs. W. Watson, Mr. Cunynghame, Mr. and Mrs. H. Woodrow, Miss Caldecourt, and Mr. R. Belchamber.

From Brindisi.—Capt. A. E Downing, Mr. R. C. Noble, Mr. T. Jones, Mr. J. Kerr, Col P. Mason, Lieut.-Col G. R. Roberts, Rev. T. Carss, Mr. J. Windram, Baron Larpent, Lieut.-Col. C. Armstrong, Mr. A B Feilmann, and Mr. W. R Pratt.

From Suez.—Mrs. Dominey.

From Aden.—Major Gillespie.

Domestic Occurrences.

BIRTH.

GLADWIN—January 31st, at Cawnpore, the wife of the Rev. W. J. Gladwin of a son.

MARRIAGE.

BLACKWELL—COEN—At the Fort Chapel, by the Rev. C. Cook, J. Blackwell, to Miss Marian W. Coen, second daughter of E. W. Coen, Esq., of Bhosawul.

BROWN—WATT—January 13th, at Trinity Presbyterian Church, Claughton, Birkenhead, by the Rev. Charles J. Brown, D. D., of Edinburgh, father of the bridegroom, Alexander Brown, Esq., of Liverpool, late of Bombay, to Isabella Stormouth, daughter of the late John Watt, Esq., of Meathie, Forfarshire.

BAILIE—DICKINSON—February 2nd, at Poona, at St. Mary's Church, by the Rev G. A. F. Watson, S. Earnest Bailie, second surviving son of S. Bailie, Esq., Medical Practitioner, to Helen Charlotte Dickinson, widow of the late J. C. Dickinson, Esq.

DEATHS.

SMITH—February 7th, at Hingolee, the wife of Sergeant-Major H. Smith, No. 3 L. F. H. B., 5 hours after confinement.

CANDY—February 6th, in the Kaladgi Districts, Arthur George, infant son of Richard E. Candy, Esq., C. S., aged 9 months and 2 days.

CRASKE—February 6th, at Mazagon, Mary, wife of Mr. Edmond Craske, formerly an Engineer of the P. and O. Company's Service, aged 38 years.

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